

[PRICE \$2½ PER MONTH]

INTIMATIONS.

GOVERNMENT NOTIFICATION.

THE following TELEGRAM from the
COMMISSIONER OF CUSTOMS at Poochee
is published for General Information:—
Poochong, 28th August, 1885.
MIN REEF WHISTLING BUOY
dragged out of position; now lies one or two
miles Southward of Reef; EAST CHANNEL
WAYWAY BUOY also dragged; now lies in
shallow water, South of EASYWAY; AYMAI
ROCK BUOY position uncertain.
By Command,
FREDERICK STEWART,
Acting Colonial Secretary.
Colonial Secretary's Office,
Hongkong, 27th August, 1885. [158]

FOR SALE.

**H. B. WOODFORD'S CHOLERAIC
DIARRHŒA MIXTURE**
AS CURATIVE LINIMENT at \$5 per Bottle.

HONGKONG PHARMACY,
20, Lyndhurst Terrace.
Hongkong, 28th August, 1885. [156]

INDO-CHINA STEAM NAVIGATION
COMPANY, LIMITED.

FOR TIENTSIN.

THE Company's Chartered Steamship
"DORIS."

FOUR P.M. TO-DAY, the 25th instant.
For Freight or Passage, apply to
JARDINE, MATHESON & Co
General Managers.
Hongkong, 25th August, 1885. [158]

FOR SHANGHAI.
(Taking Cargo and Passengers at through rates
for CHEFOO, TIENSTEN, NINGPO, HANKOW, HANG-
KOW and Ports on the YANGTZE.)

THE Steamship
"GLENGARRY"

CEMENT BAGS, will be despatched by about
 TO-MORROW, the 20th instant, at Noon.
 For Freight or Passage, apply to
 JARDINE, MATHESON & Co.
 Hongkong, 27th August, 1885. [15]
 DOUGLAS STEAMSHIP COMPANY.
 LIMITED.
 FOR SWATOW, AMOY, AND TAMSU

"AMATISTA."
Captain Hamlin, will be despatched for the above Ports TO-MORROW, the 29th inst. at THREE P.M.

For Freight or Passage, apply to
DOUGLAS LAPRAIK & Co.,
General Managers.
Hongkong, 28th August, 1885. [15]

OCEAN STEAMSHIP COMPANY.

FOR SHANGHAI VIA AMOY.
(Taking Cargo and Passengers at through rates
for NINGPO, CHEFOO, NEWCHWANG, TIENTSIN,
HANKOW, and PORTS on the YANGTZE.)

"PRIAM."
Captain Butler, will be despatched as above
on MONDAY, the 1st instant.
For Freight or Passage, apply to
BUTTERFIELD & SWIRE, Agents,
Hongkong, 20th August, 1885.

**THE CHINA AND MANILA STEAM
SHIP COMPANY, LIMITED.**

FOR MANILA, DIRECT.
The Company's Steamship

"DIAMAITE."
Captain Stack, will be despatched for the above
port on WEDNESDAY, the 2nd September
next, at Five o'clock.
For Freight or Passage, apply to
RUSSELL & Co.,
General Managers
Hongkong, 27th August, 1885.

OCEAN STEAMSHIP COMPANY.

FOR SHANGHAI DIRECT.
(Taking Cargo and Passengers at through rates)

HANKOW, and POLO on the YANGTZE.

The Company's Steamship

"**ULYSSES**,"

Captain Brommer, will be despatched as above

WEDNESDAY, the 2nd September.

For Freight or Passage, apply to

BUTTERFIELD & SWIRE, Agents,

Hongkong, 25th August, 1885.

**IN THE SUPREME COURT OF
HONGKONG.**

PROBATE JURISDICTION.

**IN THE MATTER OF THE ESTATE OF TAI
MO SUN (譚成申) alias TAM CHAI
SAN (譚惟端), Deceased.**

NOTICE is hereby given that the Hon-
orable the Chief Justice has, in Virtue
Section 3 of Ordinance No. 35 of 1870, made
order limiting to the 25th day of November

(賴茂平) alias TAM CHEW SAN (譚
 順), late of No. 19, Gough Street, Victoria
 (Canton) of Hongkong, Trader, who died
 on the 10th day of July 1885 at Gough Street
 aforesaid, intestate and Letters of Administration
 of whose personal Estate and Effects were
 granted by the Supreme Court of Hongkong
 its Probate Jurisdiction, on the 23rd day
 July last to YAU MEI HO, the lawful wife
 and relief of the said Deceased, AND NOW
 IS ALSO GIVEN that all such Claims are to
 be presented to the Undersigned prior to and
 not later than the 25th day of November, 1885, or may
 be in writing to those
 All Persons indebted to the above Estate
 are requested to make immediate payment to

Dated this 27th day of August, 1885.
 SHARP, JOHNSON & SONS,
 Solicitors for the said Administration,
 Supreme Court House,
 Hongkong.

1567] **W. BREWER** has just received
 Richmond Straight Cat Cigarettes.
 Richmond Gem Mild Cigarettes.
 Opera Puffs Cigarettes.
 Sunny South Cigarettes.
 Sweet Caporal Cigarettes.
 Cat Cable Coil Tobacco.
 Rough and Ready Tobacco.
 Richmond Gem Curly Cat Tobacco.
 Richmond Mixture (American) Tobacco.
 Old Rip Tobacco.
 Tohu Mixture Tobacco.
 Richmond Straight Cat Tobacco.

WILL LAND IN A FEW DAYS.
 4 METAL BACK THEOPHORD PIANOS.
 WAGNER, from \$210 each.
 Superb Song Collection.
 Ideal Song Collection.
 New Photograph Albums and Frames, at
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WANTED—A Situation as a NURSE
GOVERNESS. or to look
after Children. MUSIC, DRAWING, and NEEDLE
WORK taught if necessary.

Address X.
Office of this Paper
Hongkong, 27th August, 1885.

EXTRACT.

OH! WAS IT I, OR WAS IT YOU?

Oh! was it I, or was it you?
That broke the subtle chain that ran
Between us two, between us two?
Was it I, or was it you?

Not every heart is true at heart,
Not every tongue is true at heart,
I never thought I would find the last
Of settled constancy, at heart.

But oh! how sweet, how sweet you were,
When things were at their first and best,
And we were friends without a word,
Shut out from all the world and rest.

The little, pretty, worldly one!
Why could it be we stood the test—
The little test of constancy—
And kept the story and the quest?

Oh! that sweet time when first we met?
Oh! that I, or was it you?
That dropped the golden links and let
The little fire, and doubt, and fret

Crawl in and break that subtle chain?
Oh! was it I, or was it you?
Still over past and yet again
Old parted friends will ask with pain.

—New York Independent.

FAITH-HEALING.

Despite the revolution of popular feeling, which, with the advancement of civilization, has assumed an attitude of sceptical indifference towards the occurrence of the miraculous in modern life, yet the belief in the supernatural is by no means an anachronism. If it does not meet with the same support as three or four centuries ago, it nevertheless finds a sufficient number of followers to make its claims known. In discussing, then, the history of the so-called "faith-healing," it will be seen that, however anomalous the conditions required for their success might be, they have seldom failed to meet with a ready compliance in past years. Amongst some of the cases which have encouraged the growth of this movement in bygone times may be noticed the "misconception of the laws of nature." Closely allied to the misconception of the laws of nature, as a reason for faith-healing in the past was the backward state of medical knowledge. But, as Mr. Draper has rightly remarked, when speaking of lawyers and physicians in their relation to the intellectual progress of bygone centuries, "it is to the honour of both these professions that they never sought for a perpetration of power by scholasticism, or for a reason for attempted to delude mankind by stupendous impostures, and never compelled them to desist from the expression of their thoughts. Far from being the determined antagonists of human knowledge, they uniformly fostered it, and in its trials defended it." Thus, John of Gaddesden was the first Englishman appointed Court Physician to Richard II. His idea of the treatment of diseases was rather different from the theories of the present day; for when attending the king's son for small-pox, he directed the king to be hung with scarlet cloth, and the patient to be rolled up in similar stuff. When astrology was in vogue, physics was generally practised with some reference to the stars, and in reality the old that the astrological judgments became a very common object of inquiry among physicians. One Dr. Saunders, for instance, who wrote very fully on this branch of the so-called science, commences thus:—

Without all saying either that day
The great art of calling astrology
Which, many who have attained the key,
Shows the true cause of disease, and may
Direct the doctor effectually.

There is the familiar story of the French criminal who died because he believed that he was being led to death, while in reality his arms were only pricked, and a sound of trickling water made to imitate the noise of the blood flowing forth. In the same way, it is recorded how Mr. Louthborough cured large numbers of patients by attacking the imagination. Amongst those who had visited him was a man who had been troubled with great pains in his shoulders, particularly in the arms, so that he could not walk across the room. On entering, Mr. Louthborough looked steadily at him, and said, "I know your complaint; look at me." "I know your complaint; look at me," said the man; then Mr. Louthborough asked if he did not feel some warmth of his limbs, whereupon the man replied that he did. "Then you will feel in your limbs much greater warmth," said Mr. Louthborough. "After a short pause, the man said, 'I feel as if a person were pouring boiling water upon me.' Still looking in his face, Mr. Louthborough said, 'How did you come here, sir?' 'In a coach.' 'Then go and discharge your coach and walk back to town.' The coach was discharged, and the patient was cured, and never returned. Similarly, Sydney Smith relates how the banker-post Rogers caught a bad cold simply from imagining a window to be open, but which all the time was shut. It was at a dinner-party, and the great sheet of plate-glass had deceived Rogers, who was sitting in what he thought to be a dangerous draught. To get rid of a further cold, Dr. Sigmond relates how a poor woman, having applied to a physician for a cure of an affection of the breast, gave her prescription, which he directed should be applied to the breast. She returned at the end of a few days to offer her grateful thanks for the cure which he had effected; but on making inquiry to the mode of cure, he ascertained that the patient had very carefully tied the prescription round her neck. Faith-cures of this kind are of constant occurrence, and we know how many persons, when suffering from maladies connected with the brain or nervous system, have been restored to their normal state of health by simple faith. But, again, it must not be forgotten that the power of the imagination in healing disease materially enhanced the prosperity of the cure-mongering quacks in all ages. To such an influence may be attributed much of the success of many old nostrums to which unlimited faith was bestowed in times past. One of these irregular practitioners was Valentine Greatrakes, who flourished about two centuries ago. He was the son of an Irish gentleman of good education and property, of the county of Cork, and was born in the year 1628. His method of curing disease was by means of stroking, and hence he has been designated "The Stroker." During an epidemic fever he cured all who came to him; and on one occasion he had driven that even the tone of his voice had driven pain away, and on one occasion sent out from a woman several devils and evil spirits, who tormented her day and night. "Every one of these devils," says Greatrakes, "was like to choke her when it came up into her throat; but as it has been pointed out, it is evident that the cure consisted of nothing but hysteria. Anyhow, he gained the reputation of performing such marvelous cures that persons from all parts came to consult him—a success which indeed he was to take a house in Lincoln's Inn Fields, which quickly became the noted rendezvous of all the nervous and credulous women of the metropolis. When it is remembered, too, that Charles II. in the course of his reign touched about 100,000 persons, it is difficult to conceive a more wholesale system of delusion. As further instances of this species of faith-healing, we are told how an abbeys was healed of a disease which had afflicted all physicians by wearing the girdle of St. Anthony. There is, too, the famous legend relating to the Virgin of the Pillar at Saragossa, who is related, in answer to the prayer of one of her worshippers, to have

restored a leg that had been amputated. There is a picture of the miracle in the cathedral of Saragossa, opposite the image. Again, a broken arm was mended by the application of the wood of a cross erected by St. Oswald, and innumerable cures are reported to have been wrought by holy water into which chips of oak, blessed by St. Oswald, or pieces of Bishop Barconwald's bone litter had been dipped. Once more, Mr. Thrupp mentions how the hair of a saint's beard dipped in holy water and taken inwardly was constantly prescribed as a powerful remedy for fever, while blindness was said to have been frequently cured by rubbing the eyes with it. The touch of a saint's hand, for instance, is reported in Cornwall to have cured a young man who, from his birth, had been afflicted with running tumours; whereas in Surrey a sovereign cure for the goitre was to form the sign of the cross on the neck with the hand of a saint. This notion, however, is further confirmed by an anecdote quoted from the Times of May 9, 1855:—"An elderly hour on the morning of May 1, a woman respectfully attired, and accompanied by an elderly gentleman, applied for admittance to the cemetery at Plymouth. On being allowed to enter, they proceeded to the grave of the last man interred in her throat, rubbed her neck three times each way on each side of the grave, departing before sunrise." It is unnecessary to add further illustrations of these faith-cures, as they not only lie thickly scattered, here and there, throughout the country, but are still credited as possessing the same efficacy as in bygone centuries with the lower orders than at the present day.—T. F. THIRLBY, in *Gentleman's Magazine*.

SOULMAN THE MAGNIFICENT.
Soulman the Magnificent was a legislator and reformer, as well as a soldier: the history of his empire and the administration of justice were established by him on bases so suited to the Turkish character that they remained for many generations the settled constitution of the Ottoman dominions. The excessive power of the Janizaries was balanced by the creation of another body, called the Bostangis, who were nominally gardeners, but in reality soldiers in disguise, appointed to watch over the safety of the monarch. Though not incapable of sternness, the Sultan was a man of generous and noble character. He began his reign by causing it to be proclaimed throughout the Empire that whoever had been unjustly treated, either by his father or his father's ministers, should be indemnified out of the Imperial treasury; and that he who had performed meritorious services should be rewarded. When, after a most arduous reign, he had treated the Grand Master and his followers with leniency; and on other occasions he proved his superiority to those savage and destructive passions which he might well be supposed to have inherited with his blood. As an enquirer of the truth, he was not less great in the magnificence of Constantinople, and he facilitated the internal communications of his realm by the construction of roads and bridges. His love of literature, and especially of poetry, softened what might otherwise have been too rigorous in his character; and it is to be regretted, in the interest of the Christians, that he was not more common. He died in his tent, in September, 1566, while conducting one of his expeditions against Hungary. Mortification at the failure of repeated assaults appears to have brought on one of those apoplectic seizures which ended the lives of so many of the Sultans.—*Cassell's History of the Russo-Turkish War*.

THE PERIPHRASE MAN.

"Now, what have you got to say for yourself, you rogue?" inquired the proprietor with much wrath. "I have caught you myself, in the very act, and you cannot escape with any more of your lies. What have you to say for yourself, you rascal?" "Say for myself?" replied Mateo, with an air of indifference, "I have nothing to say. I have to say for myself, but I am gathering grapes for your interest and profit." "But you are eating more than you pick, you scoundrel!" said the master indignantly. "Do you mean to tell me that I, who have been watching you for the last twenty minutes, am blind or drunk, or that I am accusing you of eating my grapes?" "I am accusing you of eating my grapes," said Mateo fiercely. "Do I not know—I, a vine-grower myself (and a not unskillful one)—that these are a rare and choice kind of grapes, especially grown for a very rare and choice kind of wine? Va—senior, you could not think so ill of me as that! My blessed saints turn me and take! I have seen you eat such such a fruit upon your robe, or rubbed you in the smallest way!" "Here he stooped and placed his basket on his arm, preparatory to leaving, and in a moment a curious change came over Mateo. The proprietor and overseer were almost frozen with fear. The Saints, whom Mateo had invoked, had taken him by the word. He felt as if he were a further case. Dr. Sigmond relates how a poor woman, having applied to a physician for a cure of an affection of the breast, gave her prescription, which he directed should be applied to the breast. She returned at the end of a few days to offer her grateful thanks for the cure which he had effected; but on making inquiry to the mode of cure, he ascertained that the patient had very carefully tied the prescription round her neck. Faith-cures of this kind are of constant occurrence, and we know how many persons, when suffering from maladies connected with the brain or nervous system, have been restored to their normal state of health by simple faith. But, again, it must not be forgotten that the power of the imagination in healing disease materially enhanced the prosperity of the cure-mongering quacks in all ages. To such an influence may be attributed much of the success of many old nostrums to which unlimited faith was bestowed in times past. One of these irregular practitioners was Valentine Greatrakes, who flourished about two centuries ago. He was the son of an Irish gentleman of good education and property, of the county of Cork, and was born in the year 1628. His method of curing disease was by means of stroking, and hence he has been designated "The Stroker." During an epidemic fever he cured all who came to him; and on one occasion he had driven that even the tone of his voice had driven pain away, and on one occasion sent out from a woman several devils and evil spirits, who tormented her day and night. "Every one of these devils," says Greatrakes, "was like to choke her when it came up into her throat; but as it has been pointed out, it is evident that the cure consisted of nothing but hysteria. Anyhow, he gained the reputation of performing such marvelous cures that persons from all parts came to consult him—a success which indeed he was to take a house in Lincoln's Inn Fields, which quickly became the noted rendezvous of all the nervous and credulous women of the metropolis. When it is remembered, too, that Charles II. in the course of his reign touched about 100,000 persons, it is difficult to conceive a more wholesale system of delusion. As further instances of this species of faith-healing, we are told how an abbeys was healed of a disease which had afflicted all physicians by wearing the girdle of St. Anthony. There is, too, the famous legend relating to the Virgin of the Pillar at Saragossa, who is related, in answer to the prayer of one of her worshippers, to have

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